

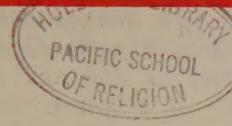
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TRIALS AND MORE TRIALS IN SOUTH KOREA

The trial of 18 persons charged with slandering the government and agitating to rescind the Yushin Constitution by issuing the March 1 Declaration for Democratic National Salvation (JCAN March 12) opened May 4 in Seoul under tight police security. Entry to the courtroom had been limited to members of the families of the accused who filled out detailed applications for tickets; most had refused the tickets, protesting the illegality of the measure. More than a third of the 250 courtroom seats had been usurped by KCIA personnel.

Outside, family members were joined by two thousand sympathizers who massed behind roadblocks and barricades manned by riot police. Following the lead of an aide of KIM Dae Jung, who shouted "Democracy is dead in Korea!", a group in the crowd sealed their mouths with black tape. Journalists who recorded the scene had their film confiscated.

No sooner had the judge opened the trial irregularly than defense lawyers moved for adjournment on grounds that court procedures had been violated and that a climate of fear prevented a fair trial. One of Kim Dae Jung's defense lawyers had been dismissed on the eve of the trial for collaborating with the prosecution. The trial was recessed before noon so that the judge, prosecution and defense could confer on procedures and admission of family members to observe the trial. Resumption of the trial was set for May 15.

It is apparent that the prosecution intends to single out Kim Dae Jung as ringleader of the 18, although it is generally known that MOON Ik Whan authored the declaration. Denying the government's contention that the declaration was motivated by political ambition of PARK Chung Hee's one-time "rival," the 18 defendants and their families reaffirm that the declaration grew out of their common Christian consciousness and love of country.

Support from the churches

Support for the defendants has come from EUN Myung Ki, moderator of the ROK Presbyterian Church, whose Easter message to the churches extolled the defendants' "true spirit of mission." Backing has also come from KOH Young-Kun, minister of the Jesus Presbyterian Church in Seoul, who was detained in March because of his outspoken sermons. Prior to his imprisonment, Eun told his congregation, "Although I am not in prison, I think the same way as the declaration signers."

Observers at the ongoing trial of four Hankuk Theological Seminary students accused of spying (JCAN Nov. 28, 1975) were stunned by the admission in court in late April by KIM Chul Hyun that he had indeed infiltrated the seminary on orders from the north. He did it for money, he said, to help his large family. Kim, a Kansai resident and member of the Korean Christian Church in Japan, parroted most of the prosecutor's charges. He said he was an atheist and that he had been influenced by the political implications of German theologian Jurgen Moltmann's

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writings, not by Moltmann's Christian convictions. The friend in Akita, Japan who has vouched that Kim was with him during the days he is alleged to have been in training in north Korea was providing a cover for him on his "instructions," Kim maintained. Kim added that he did not agree 100 percent with north Korean president KIM IL Sung.

Torture likely

The belief of observers that the charges have been fabricated to discredit politically active Hankuk seminary and that Kim Chul Hyun had been tortured was buttressed by the testimony of the other three seminary students, all Korea residents. Two of the students, denying the charges, mentioned "suffering" during interrogation. They further argued that Kim Chul Hyun had no influence on other students. KIM Myong Su, the fourth student, acknowledged organizing student movements but insisted that the movements lacked communist connections. He said Kim Chul Hyun had given him money, but that this had not aroused his suspicions, since "students from Japan always seem to have money." No word on the trial has been available since March 1.

Death sentences for students

In still other trials, two Korean residents of Japan were sentenced to death by the Seoul District Criminal Court in late April. The court concluded that Ms. KIM Oh Ja, 24, from Kyoto, and PAIK OK Kwang, 27, from Osaka, were spies who had received special training in Pyongyang and then had entered south Korea disguised as students. The evidence consisted of the usual "confessions" and the claim that Ms. Kim had distributed 120 leaflets praising north Korea on the Pusan University campus. Other students, including 13 from Japan, have been given sentences of up to ten years. All were arrested late last year by the Korean CIA.

A NEED FOR COMPASSION
Letter to the Editor

The April 9th edition of the Japan Christian Activity News has come, with its article on "New Controversy Over the 'Pain of God.'" It certainly is a good thing to promote theological dialogue, but the tone of the article is a bit shrill. On page 4, the 9th line from the bottom, the article states: "The specter of two hundred armed policemen arresting three students appalled numbers of Japanese Christians, who were further alarmed when *the seminary expelled nearly a third of its students for protesting.*"

I don't believe this last comment is accurate. While about a third of the TUTS student body resigned or took leaves of absence in the wake of the school struggle, students were not *expelled*. This is not a minor semantic difference, for the TUTS faculty realized that to take the action of *expelling* students would jeopardize their future careers.

Obviously, this whole period of history has been a very painful one for all concerned: for students, for faculty, for the church at large. Let's hope that we can begin to look at this whole painful period with the compassion that is needed.

Yours sincerely,

James M. Phillips

Professor of Church History,
Tokyo Union Theological Seminary
presently at San Francisco Theological
Seminary, California

POWER PLANTS, PREJUDICE AND PLUTONIUM *Resolutions of the NCC General Assembly*

Probing the complex issues of nuclear pollution in Japan, discriminatory language within the church, and covert mass media censorship, the 100 delegates to the March NCCJ General Assembly in Tokyo moved unanimously to adopt four resolutions. Here we summarize some Japanese problems and the Assembly's response.

1) Delegates opposed what they termed "ill-advised development" of nuclear power plants producing plutonium in Japan. Several of the plants on government drawing boards today, they charged, have been hastily planned and lack sufficient fail-safe mechanisms in case of accident or attempted theft. NCCJ member organizations committed themselves to "approaching the problem with respect and concern for human lives."

2) More broadly, the NCCJ and member churches and organizations joined "with Christians throughout the world" in "grave concern over the nuclear problem which poses a threat to our very existence." Participants warned of the build-up of nuclear armaments, the constant danger of all-out war, and proliferation of nuclear power plants without due attention to protecting the environment from radioactive wastes.

3) Concerning Japan's 3,000,000 *mikaiho burakumin* or "not-yet liberated people," delegates pledged that the NCCJ will 1) work to eradicate discriminatory language in official publications of NCCJ member churches and organizations and 2) do what ever is necessary to abolish discrimination against the *burakumin* in Japanese society.

Delegates moved to protest strongly the NTV cancellation of a March 21 religious program on the life and work of Kim Chi Ha (last issue). Charging that the station's actions violated both freedom of faith and of speech, the Assembly resolved to take any follow-up action necessary on this issue.

In two statements unanimously adopted by the Assembly, delegates promised to continue opposition to nationalization of Yasukuni Shrine and pledged unfailing support and union with struggling Christians in Korea.

THIRTY YEARS OF CHRISTIAN NEWS

The Japanese-language *Kirisuto Shimbun* (*The Christ Weekly*) celebrates its 30th anniversary this month. First established April 27, 1946, the independent, non-denominational publication survived the chaotic post-war period to become the nation's most widely read Christian weekly.

The paper got its start when founder and first president KAGAWA Toyohiko appointed MUTO Tomio as chief editor. Muto later succeeded Kagawa as president, a post which he holds today.

The weekly covers a wide range of Christian concerns. A recent issue condemned the revival of *kisaeng*-based tourism in Korea, and in the next column recounted a young ex-gangster's dramatic conversion to Christianity. Since 1953 every issue has carried the paper's motto, "Protect the Peace Constitution -- Oppose Rearmament", next to the masthead. Issues like nationalization of Yasukuni Shrine receive wide coverage.

Kirisuto Shimbun also publishes the Japanese - language *Japan Christian Yearbook*, a job it took over from the Japan National Christian Council in 1948.

Book Review: *Search for meaning through interfaith dialogue* by DOI Masatoshi

Communication through the gospel with non-Christians is both possible and necessary, but communication must be on a common ground of meaning. The revelation of Jesus Christ is the ultimately meaningful event which a person can encounter through a process of reason -- "grasping" -- and surrender to revelation -- "being broken through." One problem for interfaith dialogue in Japan, however, is the lack of a sense of ultimacy in the Japanese people.

This is a truncated encapsulation of Dr. Doi's book, published for the centennial of Doshisha University, where he is professor of systematic theology and Christian thought at the School of Theology. An ecumenical pioneer, Dr. Doi also directs the National Christian Council's Center for the Study of Japanese Religions at Kyoto. He has authored more than half a dozen books on Paul Tillich, on the theology of meaning and on dialogue.

The first part of this latest book again discusses the theology of meaning. Scholarly and theologically cogent but somewhat repetitive, abstract and obtuse, the book is full of references to German thinkers. Ironically Dr. Doi himself chides Japanese pastors for being more interested in "post-Bultmannian hermeneutics than in Buddhist philosophies." However, the patient reader will encounter thoughtful reflections on the purpose and conditions of dialogue and on the need to combine the uniqueness and universal validity of the revelation event when communicating it.

Doi fleshes these themes out in the far more interesting and concrete second part, twelve "missionological fragments" including several sections previously published. Here is discussion of the failure of evangelism in Japan. Secularism poses a greater problem than Japanese this-worldliness, Dr. Doi avers; the "self-sufficient" church lacks evangelical zeal. He looks deep into indigenization, calling it not simply an evangelism technique but the natural result of authentic preaching of the gospel. The author pleads for development of a Christian theology of nature -- vital to both indigenization and dialogue with people of the Orient. Perhaps most valuable are the chapters describing religion and society in Japan, particularly the Buddhist understanding of history and salvation which differ so greatly from that of Christianity.

Search for Meaning through Interfaith Dialogue is available from Kyo Bun Kwan, 5-1 Ginza 4, Tokyo 104, Japan. 202 pages; ¥3,000.

Reviewed by Ellen CLARK

EVEN UNSPILT COFFEE
Report on the Kyodan-related Missionary Conference

by Sue ALTHOUSE

Sue Althouse specializes in Christian education. She works as a JNAC (Japan-North American Commission on Cooperative Mission) missionary in Shikoku.

-- Eds.

"In Mission Together" was the theme of the annual Kyodan-related Missionary Conference, held at Tozanso from March 30 to April 1. As in past years, the conference was open to those who are not formally appointed Kyodan-related missionaries. In addition, each district of the Kyodan was urged to send a representative, and many did. Sponsored by the Council of Cooperation, the conference explored the relationship of the three arms of mission in Japan - church (Kyodan), schools, and social work - which are represented in the CoC. There were presentations of examples of the three types of approach. A panel highlighted some of the problems inherent in cooperation between these three arms of mission.

For some old-timers, there was the feeling that "we've been here before." But many newcomers felt they had learned a lot about how the Christian community in Japan organizes itself for mission. The program featured discussion in small groups which in themselves were a cross-section of the conference participants, and gave an opportunity to explore possibilities for cooperation on a more con-

Missionary Conference (cont'd)

crete level. Two sessions of the conference were devoted to "electives" where special interests could be pursued. Another feature of the conference was Bible studies led by The Rev. SHINMI Hiroshi of the Japan Bible Society.

For the first time this year the "problem poser" group of the Kyodan was represented. Although the input from this sector was quantitatively small and presented with unusual reserve, it was enough to give those not used to Kyodan meetings a small taste of the variety of viewpoints with which the Kyodan is struggling. Toward the end of the conference, however, the Rev. FURUYA Yasuo of International Christian University challenged missionary colleagues to help the Japanese church to look beyond just "The Kyodan Problem" and to become more mission-oriented and more international.

Bridging The Communications Gap

Two technical features contributed to the smooth running of the conference. One was printing the conference schedule on the outside of the envelope of printed materials, thus eliminating the need to find your booklet and fumble to the right page without spilling your coffee. The other was simultaneous translation into either Japanese or English, whichever was necessary. Interpreters used a wireless mike, and Japanese participants were asked to bring FM radios. (Hopefully next year missionaries who need translation will be notified in time to bring theirs.) While this system is less than perfect, it was a great improvement over the time-consuming arrangements of the past. It is greatly feared, however, that some of the choicest morsels of Jan Landis' nightly puppet shows may have been lost in translation. While her puppets are bilingual, in this case they limited themselves almost entirely to English, and - well, how would you translate "nightly re-cap", not to mention "nightcap"?

AND ELEVATORS IN THE CASTLES

Impressions of Japan

by Tito G. VALIENTE

Tito Valiente comes to Japan from near Luzon in the Philippines. An International Christian Youth Exchange participant, he plans to work closely with JCAN during his year in Japan. At home he is a college student majoring in political science at Ateneo de Naga University in Naga city.

There is an inexplicable sense of security when an Asian travels to another Asian country, an unspoken "my Asian brother" feeling. But what happens when the traveler finds that the actual situations contradict his expectations?

It so happened that I decided to travel. I'm here in Japan now, I come from the Philippines which is an Asian country, as I will insist always, and as an Oriental I have built within me a sense of belongingness that now poses questions for me. I arrived here the eighth of February this year. After three months of travelling, observing and listening and as the days pile up, one truth keeps coming home to me: Japan is a land of charming contradiction.

It is a wonder to see how the old and the new can be woven into a culture that is so unique, disarming, and puzzling. Tokyo, this big city, has the ambience of any big city. But, by itself it is also a special culture - a fast - moving Japanese culture. The trains here are as significant to people as their small boats are to Filipino seaside Villagers. On the platform and inside the train crowd people who have taken the cures as well as the diseases of a rich modernity.

During my first uninitiated days in Japan I was a laughing victim of culture shock. On my way to the ICYE office, I decided to take the bus from the train station. I was able to get a seat, although after a few minutes there were more

And Elevators In the Castles (cont'd)

people standing than sitting. Right in front of me, a sixtyish couple was standing. With my twenty years' training in Filipino gentlemanliness I unhesitantly stood up to give the seat to the lady. But who took the seat? The husband, of course.

Tense, tired trees

It is in Japan that I see trees being helped to grow into a certain shape. Last month a group of us went to Kyoto, where a friend joked that, "the trees in Kyoto are as tense as the birds of Tokyo." We all laughed. But later, after passing hundreds of tired-looking pine trees with their branches tied to long bamboo poles, I had to ask myself if it was only a joke.

We often joked about what we saw, but usually the joke turned out to be on us. A hill marked with No Trespassing signs, the Nara Deer Park with people crowded like downtown Tokyo -- these came as a shock. One day, walking toward the brooding 16th-Century form of Osaka Castle, we laughed that "because Japan is so technologically advanced, you almost expect an elevator" -- and just inside the castle entrance, two elevators beckoned us with wide-open doors. The elevator girl meant no harm when she asked what floor we wanted, but I know I was shocked.

The people of Japan have an amazing sense of discipline. One sees this during rush hour. It is a wonder to me when without any supervision, people going down the stairs form a line quickly on one side while those going up form a line on the other. Remaining in the middle, confused as to which line to follow, I become in an instant a rebel without a cause.

There still are many things that one can say about Japan, its people who have made an art of giving directions to foreigners and strangers, the cherry trees that remain gentle in spite of the stress around them. If only for these I would love Japan. But beyond that I recall the Shinto priest wearing an Omega watch, the maiko (young geisha) who looked so strange inside the telephone booth, and the many other things that will convince me Japan is really a land of beautiful contradictions.

* * * * *

Some Are Crowned With Thorns, a hundred-page handbook of material on discrimination in Japan by Larry Thompson is available at the Christian Social Work League desk in the Council of Cooperation office. The book is free of charge. However, you are invited to make a contribution which will be given to the Kyodan's Special Committee on Buraku Discrimination. Mail orders should be sent to Larry Thompson, 6-10-28 Osawa, Mitaka-Shi, Tokyo 181. Mail orders must be accompanied by at least ¥200 per copy for handling and mailing (Overseas orders at \$1.00 surface and \$2.00 ari mail per copy). If you ask for more than one copy, please indicate in a sentence or two how additional copies will be used.

Otis Cary's two-volume *A History of Christianity in Japan* has recently been reprinted. First published in 1909, it has been out of print for several years and now appears in one volume with a foreword by Edwin O. Reischauer. The first part deals with Roman Catholic and Greek Orthodox missions; the second with Protestant missions. The story begins with the arrival of Francis Xavier in Japan in 1549, unfolds through the early successes of the Roman Catholic missions and the subsequent age of persecutions and the virtual extirpation of Christianity in the seventeenth century, and moves forward to its revival in the late nineteenth and twentieth centuries.

Charles E. Tuttle, Inc. 1-2-6, Suido, Bunkyo-ku, Tokyo \$20.00 (¥3,800)

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